THE BRITISH

PROTESTANT.

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PROTESTANTISM AND POPERY.

A VERY erroneous idea prevails in the minds of some persons, that because the Church of Rome *theoretically* believes in the Holy Trinity, therefore her religion and that of the reformed Catholic church are *essentially* the same. Nothing can be more unfounded than such a notion. The Church of Rome, and the reformed churches severally present to their respective communicants the cup of faith. The cup of the Church of Rome, in the first century, contained only pure wine from the apostolic vineyard; but in the lapse of succeeding ages, her popes and councils poured into it the deadly *poison* of idolatry, superstition, priestcraft, and heresy. For many hundred years past the cup of Rome has contained a poisoned mixture, sparkling to the eye, and captivating to the taste of the unconverted and worldly, but death bearing and ruinous to their souls. In the sixteenth century, the reformed church cast away the Romish poison, cleansed her cup, and filled it with the pure wine of apostolic truth. From that period she has professed the faith of the Holy Trinity not only in words, but in *spirit*, recognizing and glorifying all the attributes and perfections of the Deity as

they are pictured in the divine word, and exhibited in the true gospel; whilst her faith and practice are unpolluted by the idolatry, priestcraft, and doctrinal corruptions of the church of Rome.

"Beware," it is said by the shallow sophists to whom we refer, "how you strike at the religion of Rome lest you destroy your own hope." But was it not by striking at Romish errors, that the hope of the reformed church was purified, and rendered a most glorious hope? Was it not by striking at the mass that the Reformers restored the oneness and completeness of the infinite sacrifice at Calvary? Was it not by striking at purgatory that they presented believers with the blessed persuasion that when absent from the body they shall be present with the Lord? Did not the destruction of transubstantiation, and of the idolatrous worship of the consecrated host, revive the scriptural simplicity, and beauty, and spirituality of the eucharist, the sacrifice of thanksgiving and love? Was it not by striking at the papal supremacy, and the blasphemous titles, and usurpations, and tyranny of the bishops of Rome that Jesus's unrivalled dominion over the universal church was reproclaimed, and that for Christians was obtained their emancipation from the cruel and ignominious bondage of priestly despotism? By abolishing auricular confession, one of the most powerful engines of priestcraft was destroyed; and by the sweeping away of traditions, which had no claim to apostolicity, the written word of God was set forth as the sole and all sufficient rule of faith. In fine, by striking off, and casting to the moles and to the bats, Romish idols, superstitions, corruptions, ungodly usurpations, and tyranny, the fabric

of apostolic Christianity was restored to its original beauty, and the glorious wisdom of its divine architect was again fully displayed. Beware, then, we would say, not of striking at Romanism, but of supporting and endowing Romish priests, chapels, colleges, and schools, and of then seeking to cover your inconsistency and criminality by lessening the vices and exaggerating the seeming, and only theoretical, virtues of the Romish system.

IMPORTANT REFORMATION MEETINGS.

On Tuesday, 30th October, two meetings, referred to in the last Protestant, were held in Bristol.

"The Bristol Times," reporting the morning meeting, says, "on Tuesday, a meeting of the friends and supporters of the British Society for promoting the religious principles of the Reformation, was held in the Victoria Rooms. There was a very large assemblage present, and at a few minutes after one o'clock, the chair was taken by the Rev. John Hall, who, after stating that the Society had his best wishes, called on the Rev. J. B. Clifford to commence the proceedings by imploring the blessing of Almighty God upon their labours: prayer having been offered up, the Rev. E. Parker said:—Never had it been his lot to be acquainted with a Society more Scriptural in its principles, more important in its objects, or more suitable to the times, than the British Society for promoting the principles of the Reformation. They ought to be thankful to the Almighty, for Bible and Missionary Societies, for the Pastoral Aid, the Scripture Readers, and other kindred institutions; *but among them all, there was not one in the present critical position of their Church and Country, which had such strong claims on their support, as that whose principles they were assembled to advance.*"

The Rev. Gentleman, in a very able speech advocated

the claims of the Society: the Rev. R. P. Blakeney, and the Rev. Dr. Cumming followed.

The same paper says of the Evening Meeting:—"Another meeting in the same place, and for the same purpose, was held in the evening at seven o'clock; the Rev. Dr. Swete in the chair. The room was crowded to suffocation by persons of all ranks, amongst whom were several Roman Catholics."

The satisfactory result may be judged by the following extracts from "the Bristol Times."

"The Rev. E. Parker then proposed a vote of thanks to the Rev. Gentlemen who composed the deputation, which was carried without a dissentient voice. The Rev. Dr. Cumming returned thanks. Some Roman Catholic who was present, then asked permission to address the meeting in order to "rebut" the arguments that had been brought forward against the Church of Rome; consent having been immediately given, the would be controversialist commenced his herculean task, but after a few minutes speaking in which nothing could be distinguished but, 'I flatly contradict,' the poor fellow, who "was no orator, as Brutus was," sat down. The Doxology was then sung, and the assemblage broke up."

The deputation, after having visited Bridgewater and Taunton, as reported in our last, proceeded to Yeovil, where a meeting was held. The room was completely filled. The Rev. Mr. Robinson, the excellent and devoted Curate of the town, opened the meeting with a hymn, reading the Scriptures, and prayer; and addresses were delivered by Mr. Robinson, by some of the local clergy, and Mr. Blakeney.

On the Monday following, the Rev. R. P. Blakeney visited Barnstaple and held a meeting in the evening in the Town Hall: C. E. Palmer, Esq., presided. After prayer the meeting was addressed by the Rev. W. Reeve, and the Rev. Mr. Blakeney.

The North Devon Journal concludes its report thus:—"The Rev. Benjamin Kent fully concurred in the sentiments of the last speaker. He was happy to see such a spirit of charity evinced by this Society. There was a wide field for the display of Christian love, by every denomination of Protestants. On this ground

he hoped they would take their stand side by side in the maintenance of the glorious principles of the Reformation, and in the good work of turning the idolater of the Church of Rome from the error of his ways."

"The Doxology having been sung, and a vote of thanks given to the Chairman, the Rev. R. P. Blakeney pronounced the benediction, and the proceedings terminated.

"The numerous company present, which was highly respectable, and composed principally of the fair portion of our Protestant inhabitants, listened to the addresses with the profoundest attention, and the frequent bursts of applause evinced the liveliest satisfaction."*

On the next evening, a numerously attended meeting was held in Bideford. The Rev. R. P. Blakeney delivered a lecture. At the close of the address, a Roman Catholic asked permission to speak, which was granted. Being very nervous, however, he requested, as a favour, that he might be permitted to address the meeting sitting, alleging that "unaccustomed as he was to public speaking," he was unable to stand. He put various questions to the lecturer on the invocation of saints, the adoration of the cross, &c., which were all fully answered. The meeting evinced its satisfaction by passing unanimously a vote of thanks to the deputation.

On the following evening (Wednesday) a numerous and interesting meeting was held in Teignmouth. The Rev. R. P. Blakeney delivered a lecture. On Thursday the deputation proceeded to Totness, where an evening meeting was held. The Rev. T. Burrough, Vicar, opened the meeting with prayer, and introduced the deputation. Some little opposition was given, but it is felt that the result was satisfactory.

Chudleigh was the next sphere of the Society's labours. Owing to the influence of Lord Clifford, who lives in the neighbourhood, this has become in a great measure a Roman Catholic town. Many Protestants have been perverted, and others, we are informed, are on the eve of being seduced by error. Hence it was necessary that something should be done here. It was

* The result of the Barnstaple Meeting has been a very interesting correspondence between the Priest and Mr. Blakeney, which we hope to find room for in the next number.—Ed.

announced, by public placard, that a lecture would be delivered by the Rev. R. P. Blakeney. Long before the time of meeting the room was filled by a large body of Romanists, amongst whom was conspicuous a Captain Stapleton, a retired officer, who had come from Taunton to oppose. We are informed that he is a visitor of Lord Clifford's, and came direct from his Lordship's seat.

Mr. Blakeney opened the meeting with prayer, and then commenced his lecture; but scarce had he spoken ten minutes, when Captain Stapleton started up and flatly contradicted him. This was the signal for a general uproar. Mr. Blakeney proposed that the Captain should be allowed to speak as long as he pleased, but this he declined, saying that he was unable to enter upon a discussion with one who had made the subject his chief study. Mr. Blakeney observing that the Romanists were prepared by physical force to put down the meeting, thought it more judicious, under the circumstances, to dissolve it, which he accordingly did, announcing at the same time his determination to hold another meeting shortly, when, by means of tickets, he would have it in his power to exclude the uproarious. We feel that this exhibition on the part of the Romanists in Chudleigh, will serve the cause of Protestant truth; for many of the townspeople have expressed their conviction that there must be something very antichristian in the Romish religion, and intolerant in Romish principles. when its professors are afraid, or ashamed to enter into fair discussion on its nature. The people are anxiously looking forward to the next meeting.

On Tuesday, 14th ultimo, two meetings were held in Torquay. In the morning the meeting was addressed by the Rev. R. P. Blakeney, who, to his surprise, was interrupted by Captain Stapleton, who had come from Chudleigh for the purpose! Lord Clifford's Chaplain entered into a lengthened discussion with Mr. Blakeney, which was listened to with great interest. He was allowed full scope to express his sentiments, which being done, the deputation replied.

Dr. Cumming addressed the evening meeting. The Priest again came forward, and was again replied to. The result of the meetings was most satisfactory.

Two meetings were also held in Exeter, on Wednesday, 16th ultimo. The evening meeting was very large. Dr. Cumming, Mr. Blakeney, and some local friends, addressed the assembly.

We are happy to be able to announce that an Auxiliary has been formed at Exeter, under the most promising circumstances.

In fine, we have reason to be thankful for the manifest blessing which has attended our labours. Romanists have been led to think—Protestants to arouse themselves—error has been refuted—truth triumphs. May the result be an abundant harvest of souls for Jesus.

Our space would not allow of our inserting the following Meetings in last month's Protestant.

During the last, and present month, many very important meetings of the Society have been held, and it is hoped that much good, under the Lord's blessing, will be the result, in the conversion of sinners, and glory of God.

On Sunday, 24th August, the Rev. R. P. Blakeney preached, in aid of the Society, in Hadlow Church, near Tonbridge, with the kind permission of the Rev. Mr. Moneypenny. From thence he proceeded to Hastings, where Dr. Cumming also attended. Two very important meetings were held in this town, in the morning and evening of the 27th; a large body of the local clergy were present on the platform.

The deputation next held two meetings in Canterbury, where much interest was excited in behalf of the good cause. The attendance in the evening was considered very large.

On Monday, 1st September, a meeting was held in Dover by Mr. Blakeney, Edward Knocker, Esq., in the chair. The Rev. J. E. Bates, and the deputation, addressed the assembly. Two meetings were also held in Ramsgate, on Tuesday, 2nd September, in the Town Hall, which was crowded to excess in the evening. From thence the deputation proceeded to Margate, where two meetings were also held. In the morning a Roman Catholic Gentleman interrupted the proceedings,

and being allowed to speak, defended the Church of Rome from the charges which were brought against her. The deputation then replied, and the meeting expressed its satisfaction at the result. The Roman Catholic Gentleman was invited to attend also in the evening, when the room was crowded to excess, and the greatest interest manifested. He spoke, as in the morning, in defence of the Roman Catholic doctrine; Dr. Cumming replied, and great satisfaction seemed to prevail amongst all the Protestants present, at the manner in which the discussion was conducted. It is hoped that the words spoken may yet, with God's blessing, reach the hearts of the Romanists, who listened with attention, and appeared to have been impressed. May the seed sown "bring forth fruit; some thirty, some sixty, and some an hundred fold," to the praise and glory of God's name.

During the latter part of the month, the annual meetings of the Loughborough Auxiliary was held; the Rev. R. P. Blakeney attended as the deputation, and W. Woolly, Esq. presided. The attendance was large, and some Romanists, who were present, listened with great attention.

Loughborough is the strong hold of Popery in Leicestershire; and we humbly pray that the Society may be a blessing to both Protestants and Romanists—in awakening the former — in converting the latter. Five meetings, during the last year, have been held in this important sphere.

About the same time two meetings were held in Maidstone; at which J. E. Gordon, Esq. spoke with his characteristic energy in favour of the principles and practical working of the Reformation Society.

THE CONVERSION OF ROMAN CATHOLICS.

Not many years ago, the conversion of Roman Catholics was regarded by many persons as almost hopeless. The little that had been done in the preceding century in this work in Ireland and abroad, led many true Christians to believe that their conversion upon a large scale was not to be expected; and worldly men

were only too happy to appeal to the past as an excuse for present indolence. Upon examining, however, the history of the Church, we find that the Gospel, when not counteracted by very powerful antagonist causes, has always been efficacious in converting Romanists; and that their non-conversion is attributable either to the exterminating persecution of the Church of Rome; or to the estrangement of feeling consequent upon an appeal to arms by Roman Catholics and Protestants; or to the unpardonable apathy of Protestants. The success which attended the Waldenses in making proselytes gave birth to the crusade under Simon de Montfort, and to the horrors of the Romish inquisition; and a reign of terror silenced, for a time, the voice of the witnesses of truth. The success of the Wickliffites and Lollards in opening the eyes of the English people to the doctrinal and priestly corruptions of the Church of Rome, gave rise to the statute "De heretico comburendo," and to the persecutions in the reign of Henry the Fifth, which, for a season, rescued from destruction the fabric of Romish superstition in England. The wide-spreading proselytism which attended the preachings and writings of Luther and the Reformers of the sixteenth century, was arrested only by fire and sword. The subsequent religious wars in France, Ireland, Holland, and Germany, and the atrocities and penal severities which attended and survived them, produced a complete estrangement of feeling between Romanists and Protestants, and for a long period closed up the ears and hearts of Romanists against the reception of Gospel truths, which were presented to them by Protestants. But the impressions of the cruelties and persecutions of past ages, having, in a great measure, been effaced by time, in France and Ireland the power of the Gospel has of late again been displayed, and numerous conversions from the errors of Romanism have attested that the grace of God invariably attends the faithful preaching of His Word, not only when the riches of his mercy in Christ are proclaimed to the heathen, but also, when they are unfolded to the unhappy victims of Romish error. In India, even in the last century, much fruit was gathered from the Romish

communion, and Roman Catholics frequently united with the Hindoos and Mahommedans in the renunciation of superstition and idolatry, and in the profession of "the truth as it is in Jesus." Some interesting instances of the conversions of Romish priests and laymen are contained in the Rev. M. Wilkinson's Sketches of Christianity in North India. "During the year (1763) the Portuguese congregation had increased by the addition of twelve converts from Popery." Again, "at the close of 1766, Mr. Kiernander reports an increase of twenty-seven persons to his congregation, who had renounced the errors of Popery." Another letter, dated February 25, 1768, relates the deliberate conversion of a *priest* of the Church of Rome, forty years of age, of the order of St. Augustine. His name was P. F. Bento de Silvestre.... In the beginning of June, 1769, there arrived in Calcutta another clergyman, formerly of the Romish persuasion, the Rev. Mansol Joze da Costa, who had been privately received into the Protestant Church, at Madras, on November 21, 1768, and who read his public recantation in Mr. Kiernander's Portuguese congregation.

He was a native of Coimbra, in Portugal, aged forty-four years at the time he renounced Popery, of the order of the Dominicans, and had been admitted into that society, and ordained before he left Europe. After he came into Asia, he was near seven years at Goa, from whence he was sent to Dira, near Surat, invested with the power of an inquisitor, and afterwards to Siam. Hither he brought some doubts with regard to the Popish doctrines, and becoming acquainted with a Jesuit priest, named Antonio Rodrigues, whom he observed to entertain the like scruples with himself, they opened their minds to each other. Here he got, for the first time of his life, a sight of the Bible in Latin. This he studied, together with some Protestant books which Providence threw in his way, and there gained so much insight into the errors of the Church of Rome, and was so far convinced that the Protestant doctrines were agreeable to the Word of God, that during the six years he resided at Siam, he mentioned these things privately to many of the Portuguese that

were there, and he gave in a list of *forty-three* persons, who accordingly came over from the Romish to the Protestant persuasion.

Among the converts from Popery was Antonio Soaffery, from Leghorn, who had resided at Calcutta twenty-nine years, and was then fifty-two years of age. He had for some years entertained doubts concerning Popery, and expressed his thanks to God that, seeing his error, he had been led into the knowledge of "the truth as it is in Jesus."

In the year 1771, there were six converts from Popery. A letter, dated 13th January, 1772, was transmitted to the Society, giving an account of the reception of another Romish *priest* and missionary, Francis Joseph Hanson, who, on New Year's Day, had abjured Popery, and was received into the Protestant Church. This person was born at Vienna in 1739, and educated in the Romish Church, in which having taken orders, he, for some time, officiated in Europe; and, for the four last years, as a missionary of the order of Carmelites, at Busora. Through diligent and prayerful reading of the Scriptures, his mind became emancipated from the thraldom in which it had been long enslaved, and boldness was given him to renounce the dangerous and damning errors of Popery, and to embrace the Protestant faith. Accordingly he was, a month after his arrival at Calcutta, in the face of the congregation, enabled to make his abjuration, which he delivered to Mr. Keirnander, who received him into the truly Catholic Church of Christ. After prayer, &c. a sermon was delivered from Rev. xviii. 4, 5; after which, the sacrament of the Lord's Supper was administered, and Mr. F. T. Hanson partook of it. In the year 1774, twenty-one Papists had renounced the errors of Popery, and joined the little but increasing flock at Calcutta. In 1785, ten Papists were received into our Church. In 1786, fifteen from the Popish had been received into the Protestant Church." It is unnecessary to extract more conversions of Romanists from Mr. Wilkinson's narrative. What we chiefly desire to impress upon British Protestants is, the duty and privilege of endeavouring to convert Roman Catholics. Tens of

thousands of Irish Romanists annually visit England for the harvest. If they were carefully furnished with tracts and Testaments, and instructed in the truth, can it be doubted that the seeds of Apostolic truth would soon be scattered throughout Ireland? There is, again, a constant influx and efflux of Irish Romanists into and from our great towns and populous districts; the communication with the population of Ireland is perpetual and uninterrupted. If missionary zeal were displayed towards the Irish Romanists who reside in England, their conversion would inevitably lead to similar conversions in Ireland; and thus the basis of the evangelization of Ireland might be mainly laid in England. Would that all who love the Lord Jesus in sincerity would, according to their means and opportunities, embark in this holy work! If prayerfully and faithfully persevered in, it would assuredly be followed, through the divine blessing, by a most plenteous harvest.

ROMANISM AS IT IS.

An account of the principles and doctrines, taught and inculcated in Roman Catholic books, and by Roman Catholic Priests in Ireland.

Extracts from "An Abridgement of the Christian Doctrine, with proofs of Scripture, on points controverted, by way of question and answer.

Composed in 1649 by H. T. of the English College of Douay. Now revised by the Rt. Rev. James Doyle, D.D. and prescribed by him to be used in the United Dioceses of Kildare and Leighlin.

"This is the way; walk ye in it."—Is. xxx. 21.

Dublin.

Printed by Rd. Coyne, Printer, Bookseller, and Publisher to the Royal College of St. Patrick, Maynooth."

Morality.

P. 113.

Q. How is actual sin divided?

A. Into mortal, and venial.

Q. What is mortal sin?

A. Any *great* offence against the law of God, and is so called, because it kills the soul, and robs it of the spiritual life of grace.

Q. What is venial sin?

A. A small or very pardonable offence against God, or our neighbour.

P. 44.

Q. By what kind of sins are the commandments broken?

A. By *mortal sins only*; for venial sins are not, strictly speaking, contrary to the end of the commandments, which is charity.

Q. How declare you that?

A. Because a venial sin, for example, a vain word, an officious or jesting lie, which hurts nobody, the theft of a pin or an apple, is not of weight enough to break charity betwixt man and man, much less betwixt God and man.

P. 61.

Q. When is a theft a mortal sin?

A. When the thing stolen is of *considerable* value, or causeth a *considerable* hurt to our neighbour.

Q. When is a lie a mortal sin?

A. When it is any *great* dishonour to God, or *notable* prejudice to our neighbour.

Work of Dr. Bailly, taught at Maynooth, ch. 7, p. 232.

Q. How great must be the quantity of the thing stolen, in order to constitute the theft a mortal sin?

A. The quantity cannot *easily be determined*, since *nothing* has been decided on this point either in natural, *divine*, or human law.

The social feelings inculcated.

P. 17.

Q. What is the Church?

A. It is the congregation of all the faithful under Jesus Christ their invisible head; and *his vicar upon* earth, *the Pope*.

Q. What are the *essential parts* of the Church?

A. A *Pope* or supreme head, bishops, clergy, and laity.

P. 18.

Q. Who are those who are not to be accounted members of the Church?

A. All such as are not in the unity of the Church, by a most firm belief of her doctrine, and due *obedience to her pastors*; as Jews, Turks, Heretics, &c.

Q. Is the Church infallible?

A. She is!—

Q. What think you, then, of such as accuse the Church of errors of faith, and of idolatry?

A. Truly, I think them to be *Heretics* or *Infidels*, for our Lord saith, "He that will not hear the Church, let him be unto thee as an Heathen, and a Publican."—St. Matt. xviii. 17.

P. 24.

(After an assertion that *no evident and undeniable* proofs of error *can* be brought against their Church, Roman Catholics are further instructed, as follows.)

He that accuses his neighbour's wife of adultery, without convincing proof thereof, is not to be hearkened unto, but to be hated by all good men, as a most infamous slanderer; much more ought they who shall accuse the Church, the spouse of Christ, of errors, and apostacy, unless their proofs be evident, and undeniable, to be *detested as blasphemous heretics*.

(Consequently Roman Catholics, believing as they do, that no evident and undeniable proofs *can* be brought against their religion, are taught to detest all Protestants; not their errors, but their *persons*.)

Pope Pius the 4th's Creed, contained in "The Grounds of the Catholic Doctrine," by Bishop Challoner.

"I likewise undoubtedly receive, and profess all other things delivered, defined, and declared by the sacred canons, and general Councils, and particularly by the holy Council of Trent. And I condemn, reject, and *anathematize* all things contrary thereto, and all heresies which the Church has condemned, rejected, and *anathematized*.

I, N. N. do at this present freely profess, and sincerely hold this true Catholic faith, *without which no one can be saved*."

Who they are upon whom the Council of Trent pronounces its curse, and consequently who they are whom Roman Catholic Priests teach their people to curse.

Council of Trent, 13th Session.

Canon 1. If any one shall have denied that in the most holy sacrament of the Eucharist, there are contained, truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, but shall have said that he is in it only as in a sign, or figure, or by his influence: *Let him be accursed*

Canon 3rd. If any one shall have denied that in the adorable sacrament of the Eucharist, Christ is contained entire in each element or species, and in the separate part of each element and species, when a separation is made: *Let him be accursed.*

(It is plain, this includes every Protestant This is a specimen of the *numerous* curses this Council denounces against all who do not believe the monstrous errors it decrees to be truth. Thus Roman Catholics are taught to curse their Protestant neighbours and countrymen.)

A specimen of the religion taught by Roman Catholic Priests.

The Glories of Mary.

"To MARY EVER VIRGIN—The most humble and most exalted of all pure creatures; The Queen of angels and of men; THE MOTHER OF GOD, of whom was born Jesus who is called THE CHRIST, who shall be styled blessed by all generations; WHO DESTROYS ALL HERESIESTHROUGHOUT THE WORLD; and through whose powerful intercession the sacred deposit of faith once delivered to the saints, has always been preserved IN SUFFERING IRELAND:.

This volume, designed to increase the number and fervour of her clients in this island, is with all veneration and respect, most humbly dedicated, by the most unworthy of her servants, the Translator."

Mary placed on *an equality* with God.

P. 22.

"As many creatures as obey God, *so many* obey the

glorious Virgin, *every thing in heaven and on earth, which is subject to God, is also under the empire of his most holy Mother.*

"Reign, O Mary," says the Abbot of Guerrie, "dispose at pleasure, of the goods of your Son: *power and dominion belong to the Mother and spouse* of the King of Kings."

Mary substituted *for* the *Saviour.*

P. 28.

"O great Queen," exclaims the Abbot Rupert, commenting on this text, (Canticles iv. 8.) "It is *by you the miserable are saved,* and because their salvation is your work, they shall form your crown in heaven."

P. 153.

"The principal office given to Mary when she appeared on earth, was to raise man from sin and to reconcile him with God."

Mary exalted above the Saviour in the work of salvation.

P. 154.

"Mary," says St. Chrysostom, "has been elected from all eternity as Mother of God, that *she may serve by her mercy,* those to whom *her Son,* in justice, *cannot* grant pardon."

P. 180.

We read in the Chronicles of St. Francis, that brother Leo once saw in a vision, two ladders, one red, at the summit of which was *Jesus Christ;* and the other white, at the top of which presided his *blessed Mother.* He observed, that many who endeavoured to ascend the *first* ladder, after mounting a few steps, *fell down;* and on trying again were equally unsuccessful, so that *they never attained the summit;* but a voice having told them to make trial of the *white ladder,* they *soon gained the top,* the blessed Virgin having held forth her hands to help them.

Is it rational to expect, that by promoting the teaching of such morality, the morals of the Irish people will be improved—that by promoting the impression of such feelings towards their neighbours and countrymen, kindliness, peace, and concord will be increased—and

that by promoting the inculcation of such a religion, the blessing of God will be brought down, either upon the promoters individually, or upon the country over which they have rule.

THE STATE OF THE CHURCH.

The Rev. Mr. Newman has at length seceded from the Church of England; but Dr. Pusey hesitates to imitate his example. What is Dr. Pusey's present position? "I ought to say further, (although it will pain some*) that considering how large a portion of the Church the Roman Communion contains, to how great a degree the doctrines it formally receives are held in the Eastern, how much holiness she has had, and what holy books (the fruit of the Spirit of God) she has produced; they (Dr. Pusey, viz. and persons of tender minds and scrupulous consciences) shrink from declaring that to be untrue, which she has *formally* declared to be true." The Church of Rome has *formally* declared transubstantiation, the mass, the honorary worship of images, the veneration of the Saints, purgatory, auricular confession, and Papal supremacy, to be true; and hence Dr. Pusey and his co-religionists shrink from declaring these unscriptural doctrines to be untrue. Whilst in this uncertain state of mind, Dr. Pusey may be unfit for the Roman Communion; but is he not *utterly unfit* for the office of a clergyman of the Church of England? After such an avowal, is he to be permitted to preach again at Oxford? Will the Bishop of Exeter, who, in his reply to C. Butler, Esq., so ably exposed the unscriptural doctrines of the Roman Church, allow him to preach in his diocese? Nay, will not the bench of Bishops unanimously protest against his remaining in the Church Establishment? If not, who can vindicate an *Episcopal* Church government?

* The Churchman Monthly Review and Chronicle, for October, 1845.

OPERATIVE AUXILIARIES OF THE BRITISH REFORMATION SOCIETY.

Extracts from the Journal of Mr. D——.

Bermondsey Operative Auxiliary.

Tuesday evening, 28th October, we held our second Anniversary Meeting: (the Members and friends having previously taken tea together in the School Room). Dr. Morgan was called to the chair. After prayer and a short address by the chairman, the Secretary read the report; which stated that upwards of 2,000 of the Society's Tracts had been circulated in the neighbourhood; that hundreds of families had been visited; meetings been held; and a reply published in answer to a Roman Catholic, so well received as to call for a second thousand to be printed; also, that a discussion which lasted for some weeks during the past summer, had called for no small attention on the part of the Auxiliary, in order that both Mr. Ballard and Mr. Graham might have a fair and impartial hearing. The Dock-head discussion was printed by the Auxiliary soon after it was over: most of the copies were sold.

After the report had been read, Mr. Daws, the Secretary, in the name of the Auxiliary, presented Mr. John Ballard with a handsome bound copy of the Sacred Scriptures, together with an address,* which was

* *The Address of the Members of the Bermondsey Auxiliary to the British Reformation Society, to their much respected and esteemed Brother in Christ, Mr. John Ballard.*

Dear Sir,—Permit us, this evening, to express the deep sense we feel of our gratitude to God for sending you among us; and also to you, Sir, for the instructions and assistance you have rendered us when we were but partially acquainted with the principles of this excellent Society, or with the means of carrying them out; we may indeed say, that, but for your instrumentality there would have been no institution of the kind in this neighbourhood at all, and it is our firm conviction that God has raised you up (after your miraculous escape from being led aside into the errors of Romanism), for the purpose of promulgating the truths of our holy religion, as taught in the Scriptures of Truth:—We thank you for your unremitting care for us, and for your untiring labours in the cause of truth; and although you may meet with

read before the meeting, expressive of a due sense of the obligation which the Society felt towards Mr. Ballard, for his unwearied labours among them in this neighbourhood.

Mr. Ballard returned thanks, and moved that the report be adopted, which was seconded by an able address from Mr. Horwood. Mr. Wackerell moved the next resolution to this effect:—That this Meeting, being deeply convinced of the value of the labours of this Auxiliary, earnestly call upon the members to renew their labours; seconded by Mr. Ballard, with a powerful address. A vote of thanks was given to the Chairman, to the Committee, and to the Members of the Auxiliary; the Doxology was sung, and the meeting separated.

Several Roman Catholics in the course of the evening questioned the speakers, but they were answered with the most satisfactory replies, and in such a manner as, it is hoped, will leave a good effect.

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much opposition from Priests, from Jesuits, or those who oppose the spread of the Scriptures; yet be assured that an approving conscience, the thanks of your friends, and the blessing of a kind and gracious God, will be some little recompense, even on earth, for your zeal, and for your laborious efforts in the cause of Christ. Dear Brother, we would say finally, hope in God, there is a brighter day coming when you, with all who love the Lord in sincerity, when all who labour in his cause, and all who suffer for his sake, shall have an ample reward; they shall see Him in glory, and enjoy his presence for evermore.

And now, Sir, we take this opportunity of presenting you with a Bible; we can offer you nothing better than the word of God; it is one of the greatest blessings that heaven has bestowed upon us sinful creatures, next to the gift of his dear Son, our Lord. In this blessed book, the Bible, we find the words of eternal life; may it prove a blessing to you, and to yours; may this book prove a heir-loom, to hand down from father to son, in your family for many years to come: and, while they shall read the testimony of your friends, which is engraved on the cover thereof, they will bless the God of their fathers for having made you instrumental in his cause and service.

That God may bless you and yours, and ever make you a blessing, and that at last you may have an abundant entrance to His glory above, is the prayer of, Dear Sir,

Your affectionate Friends,
The Members of the Bermondsey Auxiliary,
(Signed) J. Daws, *Secretary*.

Interesting Operative Meetings have been recently held at Woolwich, Deptford, Poplar, Bermondsey, Islington, Somers-Town, Westminster, the City, Hammersmith, and Theobald's Road; and Auxiliaries have been organised at Deptford, the City, Islington, and Hammersmith.

DONATIONS, SUBSCRIPTIONS, &c.

Received from October 26th to November 25th, 1845.

The Duchess Dow. of Beaufort, by Messrs. Nisbet and Co.	2	2	0
Mrs. C. Bevan . do.	1	1	0
Miss Anna White . do.	0	10	0
Marchioness of Cholmondeley . . do.	2	0	0
Noel Hoare, Esq. . .	5	0	0
Rev. E. Bickersteth .	1	1	0
Tho. B. Brooke, Esq. .	0	5	0
R. E. Arden, Esq. . .	1	1	0
Mrs. Limonde, by Rev. Dr. Cumming . . .	0	10	0
Mr. W. H. Johnson . .	1	1	0
Rev. James Hearn . .	0	10	6
Hugh Hill, Esq. . .	1	1	0
E. S. Wilkinson, Esq. .	1	1	0
Miss Hancock . . .	1	0	0
Fred. Roberts, Esq. don.	5	0	0
H. by Tho. B. Brooke, Esq.	0	10	0
T. H. Southby, Esq. *special*	3	0	0
Sermon at Hull, by Rev. R. P. Blakeney . .	6	13	2
By Mr. Ballard.			
Operative Meetings at Islington, Theobald's-road, Deptford, Hammersmith, and the City . .	4	12	6
Torquay.			
Collected after two Meetings	13	0	0
Ryde.			
Collected after Meeting .	10	10	0
Newport.			
Collection after Meeting .	6	9	3
Epsom.			
Collection after Meetings .	7	8	10
J. Graham, Esq. . .	1	1	0
H. Gosse, Esq. . . .	1	1	0
Mrs. Webb . . .	1	1	0
Friend, a	1	0	0
J. Steele, Esq. . . .	0	10	6
F. P. Payder, Esq. . .	0	10	0
J. W. Alexander, Esq. don.	0	10	0
Mrs. Baiubridge don.	0	10	0
	13	12	4
Gravesend.			
Collection after Meeting .	5	0	0
H. Ditchburn, Esq. (2 years)	2	0	0
	7	0	0
Southampton Auxiliary.			
Collection after Meeting .	5	8	1
Rev. Dr. Wilson . .	1	1	0
Mr. Palk	1	1	0
John Lamprey, Esq. .	1	1	0
Mrs. Jefferys . . .	1	1	0
Miss Tucker . . .	0	10	0
Mrs. Major James . .	1	0	0
Col. M'Lachlan . .	0	10	6
T. H. Croft Moody, Esq.	0	10	6
	12	3	1
Rev. H. Duncombe, for publications . . .	0	14	9
Mr. Ballard, for publications	0	15	6

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